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cipation from these organic relations receives no faintest color of plausibility from any fact we can discern. . . . This is nothing new. All men know it at those rare moments when the soul sobers herself, and leaves off her chattering and protesting and insisting about this formula and that. In the silence of our theories we then seem to listen, and to hear something like the pulse of Being beat; and it is borne in upon us that the mere turning of the character, the dumb willingness to suffer and to serve this universe, is more than all theories about it put together. The most any theory about it can do is to bring us to that." (Pp. 140-41.)

JAMES SETH.

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TWO LECTURES ON THEISM (Princeton Lectures). By ANDREW SETH. New York: Chas. Scribner's Sons, 1897. Pp. ii + 64; 12mo. \$1.

THESE lectures, delivered on the occasion of the sesqui-centennial celebration of Princeton University, come appropriately from the Scottish fatherland, which has been the source of so much of the philosophy taught in America, and with especial appropriateness from the incumbent of Sir William Hamilton's chair at Edinburgh. For the standpoint taken, though based on other grounds, is in its outcome closely akin to the doctrines of the relativity of knowledge and of the unknowableness of the Absolute which were maintained by his predecessor. The two opposing tendencies of thought characterized as pantheism and deism are traced through modern philosophy, and criticised for their one-sidedness. Hegelianism is accused of identifying the Absolute with human experience, in its effort to avoid the opposite error of regarding the Absolute as something which does not and cannot reveal itself. Bradley's *Appearance and Reality* is treated as a reaction against such an identification, a protest against the reduction of the world to a set of logical categories, a recall of fellow-Hegelians from a too narrow humanism to an insight into the vastness of the sustaining Life that operates unspent throughout the universe; "a praiseworthy attempt to treat the life of the Absolute for itself as a reality, as the most real of realities." But Mr. Bradley is criticised in turn for rejecting knowledge, as relational, and falling back upon pure feeling for our best analogy in trying to realize the nature of the experience of the Absolute. This speculation leads, not to any higher or larger unity, but to the pit of undifferentiated sub-

stance out of which Hegel took so much pains to dig philosophy, and issues in the statement: "The Absolute is not personal, nor is it moral, nor is it beautiful or true." This discussion seems to Professor Seth to prove afresh that the attempt metaphysically, scientifically, or literally to determine the Absolute as such is necessarily barren. "There are regions of speculation where agnosticism is the only healthy attitude. Such a region I hope to be that of the Absolute as such," but "no shadow of doubt need fall on the truth of our experience as a true revelation of the Absolute for us."

If Professor Seth were not so saturated with the spirit of Sir William, he might have said that an "Absolute as such" was something that no one need ever trouble himself about, and it would have been a welcome addition to his criticism if he had made some attempt at relating the practical and emotional sides of experience, on whose symbolic truth he would fall back, with the intellectual processes which surely must count for something in a true theory of evolution. It is profoundly true that, as he says, "without the assumption of the infinite value and significance of human life, argument about God is simply waste of time," but if he had started with an analysis and criticism of this assumption, I can but think he would have reached a much more satisfying and positive result.

J. H. TUFTS.

THE UNIVERSITY OF CHICAGO.

BASES OF RELIGIOUS BELIEF, HISTORIC AND IDEAL. An Outline of Religious Study. By CHARLES MELLEN TYLER, A.M., D.D., Professor of the History and Philosophy of Religion and of Christian Ethics, Cornell University. New York and London: G. P. Putnam's Sons. Pp. x+273. Cloth, \$1.50.

THIS work is, as the title indicates, divided into two parts. In the first of these, which is named "Historic Basis of Religion," four chapters discuss various problems connected with the investigation of the origin and essence of religion. Thus our author begins by classifying under two heads—historical and philosophical—the various definitions of religion which have been offered by such men as Réville, Pfeiderer, Max Müller, and Edward Caird. The second, which is the weakest chapter of the book, aims at discussing the prehistoric and historic data, and their bearing upon the study of religion. The third chapter concentrates attention upon the intellectual and moral condition of man at the beginning of history, and especially upon the